Primary Sources And An Esoteric Philosophy

Prefatory Note

Texts which concern primary source material with reference to what has been termed a "modern esoteric philosophy" first publicly described in the 1989 collection of typescripts titled *Naos - A Practical Guide To Modern Magick*. {1}{2}

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Primary Sources

Among primary sources are original manuscripts germane to the subject or to a historical event or a person; archaeological or fossil remains from an historical period; contemporaneous manuscripts, letters, diaries, memoirs, personal journals, interviews, speeches, and other materials which describe or relate (i) events in which a person or persons participated in or were direct observers of, (ii) ideas or creations, such as music, a philosophy, works of literature, poetry, and art-work which a person was responsible for and also their published writings in their original language, and authenticated manuscripts published and unpublished.

A scholar is a person who comprehensively researches, over an extended period of time, a particular subject, field of study, event or person using such primary sources and who, if the source material is in another language ancient or modern, can read that language and thus can personally translate such a work or passages from such a work. If the researcher cannot read and thus cannot personally translate such a language and has to rely on a translation by another person or persons, then their work becomes a secondary source.

Secondary sources are the writings, opinions, and conclusions and interpretations of others about such subjects or persons or events which (a) do not cite or critically analyze primary sources, and/or (b) does not present research by the author(s) using primary source material.

Secondary sources thus provide second-hand information and personal commentary or opinion, and include articles and reviews in academic journals, and books published by academic publishers.

Thus a common mistake is citing such secondary sources as if they were primary sources and using such secondary sources to, or example, describe, classify, or define a person or a group or a philosophy.

Ignatius Severin et al
July 2025

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{1} A digital facsimile of the 1989 typescripts, produced in 2008 complete with card covers added to the MSS in 1992, is available at https://archive.org/download/naos-physis-magick/Naos-Physis-Magick.pdf

A rare 1992 printed edition of *Naos* (with numerous typos) is in The British Library, General Reference Collection RG.2021.a.13 (BNB GB9328754)

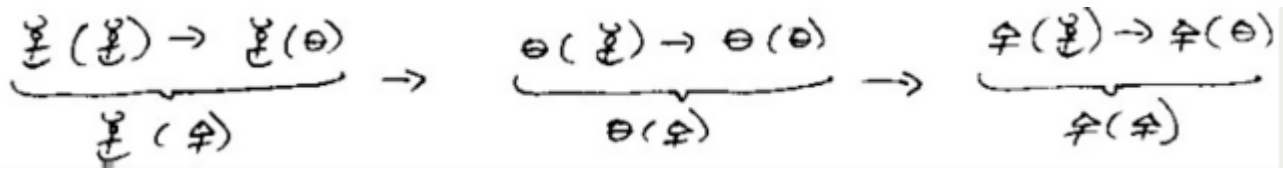
{2} Regarding the term magick, qv. Appendix A.

What Is An Esoteric Philosophy?

A conventional philosophy is a distinctive explanation of the nature of reality, of Being and beings, and involves explaining, in a distinctive way, the ontology and epistemology of that philosophy.

An esoteric philosophy is a philosophy that describes, or seeks to describe, the hidden or inner - the esoteric as distinct from the exoteric - nature of Being and of beings including we human beings. A fundamental axiom of most if not all esoteric philosophies is that the inner nature of Being and of beings can be apprehended, or represented, by a particular symbolism or by various symbolisms and also by the relationships between symbols, for such esoteric philosophies are based on the Aristotelian principle that existence/reality is a reasoned order capable of being rationally understood. Most esoteric philosophies also posit that this reasoned order (κόσμος) has an ordered structure and that human beings, by virtue of possessing the faculty of reason, are - in their natural state of physis (φύσις) or fitrah - an eikon (εἰκὼν) of that ordered structure.

The primary esoteric symbolism employed to describe the modern esoteric philosophy under discussion is the Star Game (TSG) of which it is said in *Naos*, "the Star Game contains, in its symbolism and techniques, all the esoteric wisdom of alchemy, magick and the Occult." It is also described there as "a nexus between the causal and the acausal.The Star Game is a new 'esoteric language' that enables acausal-thinking, an (acausal) apprehension beyond denotata and thus beyond causal abstractions, and which new apprehension compliments the esoteric-empathy that it is the aim of rites such as Internal Adept and The Abyss {1} to cultivate and develop. Thus, what the Tarot is to the Initiate and External Adept, the Star Game is to the Internal Adept.



The pieces of the Star Game
Alchemical Mercury, Alchemical Salt, Alchemical Sulphur

The 1989 *Naos* collection was the first modern exposition of not only the septenary system and the praxis (anodos, ἄνοδος) associated with it, but also of The Star Game, the ontology of causal and acausal, and of the magick in and by which acausal being is or can be manifest (presenced) in the causal and in causal beings such as ourselves.

Thus, instead of θεός and ὁ θεός of the hermetic Poemandres tractate and the *theoi* of Greco-Roman paganism, this esoteric philosophy has "the acausal" as Being, the source of causal beings. Which concept is devoid of the anthropomorphic deities, of the causal abstractions of theos and theoi, and devoid of the identification of θεός as the God of Christianity and the Allah of Islam.

In essence, therefore, what is expounded in *Naos* is a modern esoteric philosophy derived from both ancient hermeticism as described in the Corpus Hermeticum - in particular the Poemandres tractate - and Greco-Roman paganism.

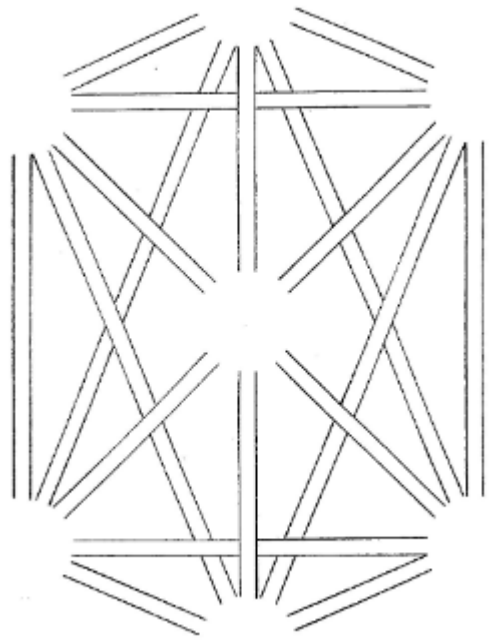
Much of what is expounded in *Naos* has no parallels in Occult literature, ancient and modern. The concept of causal and acausal being; the Star Game; Esoteric Chant; the three to six month rite of Internal Adept. In terms of esoteric philosophy, the septenary Star Game and its fluidic alchemical symbolism and correspondences, and the ontology of causal, acausal, and nexions, make it unique and appropriately described by the term Longusian tradition given that the pseudonymous author was 'Anton Long'. {2}

If 'Anton Long' (AL) was the founder of a particular occult tradition as first publicly described in the 1989 collection of typescripts titled *Naos* then ergo his signed and published writings before 2012 (the year of his retirement) are the primary sources for that occult tradition, with what was written about that tradition by others, such as self-described adherents or by those alleged by others to be adherents, secondary sources.

The only relevant questions therefore are (i) whether *Naos* was a self-contained guide to that tradition and thus to magick and (ii) whether AL's subsequent writings developed that tradition in a manner consistent with it being a practical guide to modern magick.

The purpose of the present work is to provide a self-contained and practical guide to esoteric magick based upon the septenary tradition. This hitherto secret tradition (also known as hebdomadry) is here published for the first time.

Screenshot from Naos



The Septenary System

Importantly, *Naos* is devoid of 'satanism' both practical and theological with the archetype Satan described as just one of the 'dark gods' which are invoked, as a personal learning experience, by an External Adept undertaking one of the early and short stages of the hermetic Seven Fold Way, with that Way lasting at least a decade, usually two decades.

In practice, there was one esoteric philosophy as described in *Naos*, and a separate, later, Occult movement which was different in both nature and intent. The esoteric philosophy was a quest, a series of internal learning experiences, for one practitioner or for a partnership, whereas the movement, as movements are, was a public affair with groups, propaganda, and impersonal goals some of which were political, beyond the more private learning of the Art of Magick of ancient esoteric traditions, mostly in the hermetic way of one more experienced and learned practitioner giving advice to a novice.

To use an analogy, the esoteric philosophy was 'closed source' software designed on a small scale for a human being or partnership to do a specific job, with the later Occult movement an 'open source' increasing complex operating system for human beings in general which utilized and developed some of the earlier software tools but which increasingly added new tools and various 'add-ons' with the operating system 'forked' until there were several versions of the operating system each confusingly using, or described by, the same name.

The distinction is thus between a Longusian esoteric philosophy as described in the self-contained 1989 collection of typescripts distributed as *Naos: A Practical Guide To Modern Magick* and a post-1992 Occult movement and praxis which included numerous (some would say unnecessary and ill-judged) add-ons such as (a) the axiom of the 'authority of individual judgment', (b) a Labyrinthos Mythologicus, (c) Insight Roles, (d) the concept of 'mundanes', (e) a code of so-called 'kindred honour', (f) a mythos of Vindex, and (g) antinomian support for both an overt and 'traditional' satanism and for National Socialism of the Third Reich.

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{1} qv. Appendix B.
{2} In an interview in 2023 'Anton Long' admitted using the pseudonym Thorold West:

> Question: So you admit to using the 'nyms Thorold West and Stephen Brown.

Answer: Yes, as I always have, when politely asked in private.
Question: Only them?
Answer: Cèrtainement.

https://archive.org/download/anton-long-interview-2023/anton-long-interview-2023.pdf

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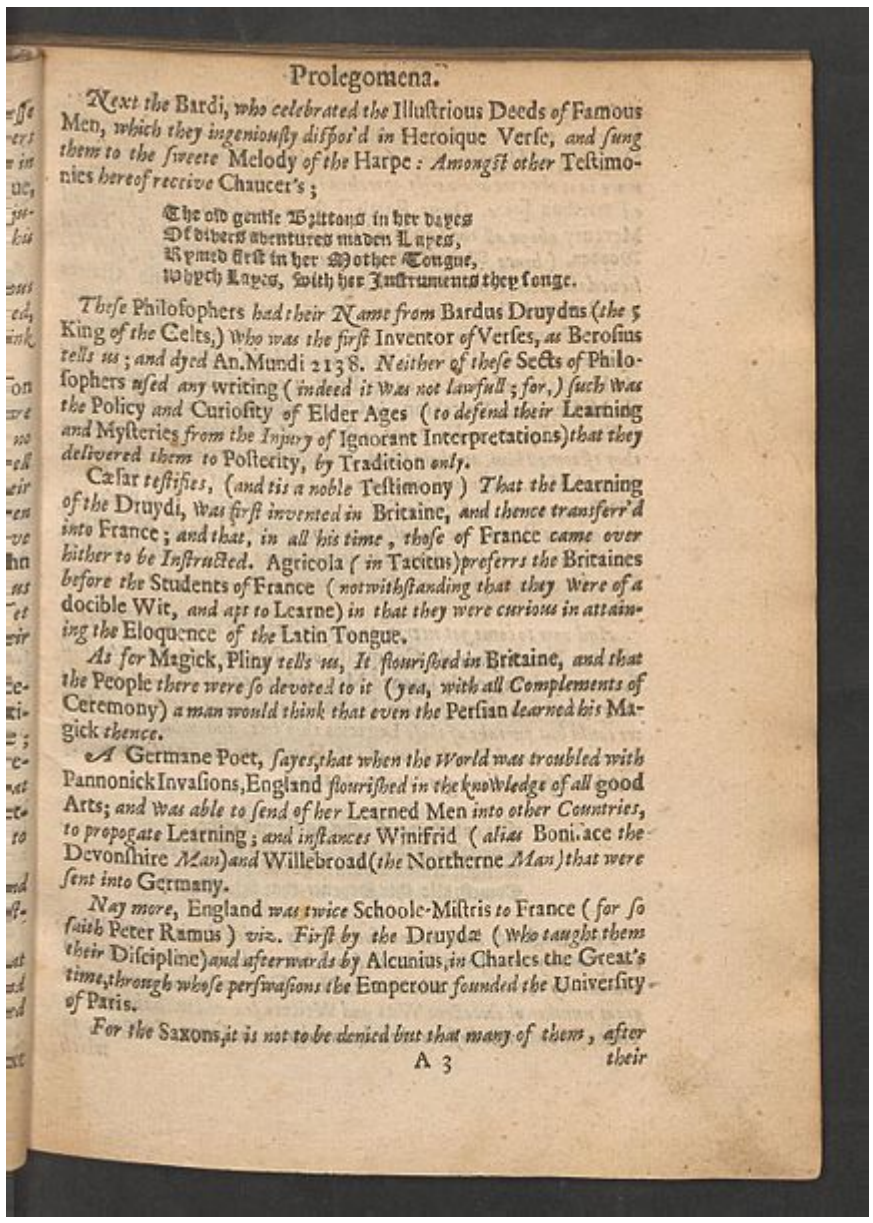
Appendix A
Magick

Despite certain modern misunderstandings, the English term 'magick' is centuries old and implies more than the term 'sorcery' does.

Elias Ashmole mentioned magick in his *Theatrum Chemicum Britannicum, Containing Severall Poeticall Pieces of our Famous English philosophers, who have written the Hermetique Mysteries in their owne Ancient Language*, published in 1652:

> "As for Magick, Pliny tells us, It flourished in Britaine, and that the People there were so devoted to it (yea, with all Complements of Ceremony) a man would think that even the Persian learned his Magick thence."



Prolegomena.

Next the Bardi, who celebrated the Illustrious Deeds of Famous Men, which they ingeniously dispos'd in Heroique Verse, and sung them to the sweete Melody of the Harpe: Amongst other Testimonies hereof receive Chaucer's;

The old gentle Britton in her dayes
Of diverse adventures maden Layes,
Rymed first in her Mother Tongue,
To bych Layes, with her Instruments they songe.

These Philosophers had their Name from Bardus Druydus (the 5 King of the Celts,) Who was the first Inventor of Verses, as Berosius tells us; and dyed An. Mundi 2138. Neither of these Sects of Philosophers used any writing (indeed it Was not lawfull; for,) such Was the Policy and Curiosity of Elder Ages (to defend their Learning and Mysteries from the Injury of Ignorant Interpretations) that they delivered them to Posterity, by Tradition only.

Cæsar testifies, (and tis a noble Testimony) That the Learning of the Druydi, Was first invented in Britaine, and thence transferr'd into France; and that, in all his time, those of France came over hither to be Instructed. Agricola (in Tacitus) preferrs the Britaines before the Students of France (notwithstanding that they Were of a docible Wit, and apt to Learne) in that they were curious in attaining the Eloquence of the Latin Tongue.

As for Magick, Pliny tells us, It flourished in Britaine, and that the People there were so devoted to it (yea, with all Complements of Ceremony) a man would think that even the Persian learned his Magick thence.

A Germane Poet, sayes, that when the World was troubled with Pannonick Invasions, England flourished in the knowledge of all good Arts; and Was able to send of her Learned Men into other Countries, to propogate Learning; and instances Winifrid (alias Boniface the Devonshire Man) and Willebroad (the Northerne Man) that were sent into Germany.

Nay more, England was twice Schoole-Mistris to France (for so saith Peter Ramus) viz. First by the Druydæ (who taught them their Discipline) and afterwards by Alcunius, in Charles the Great's time, through whose perswasions the Emperour founded the University of Paris.

For the Saxons, it is not to be denied but that many of them, after their

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Appendix B

The Rite Of Internal Adept

The rite exists in two forms, one lasting three months, the other six months, and it is up to the candidate to decide which one they will undertake, and whether or not they (i) will build their own shelter and procure their own food by fishing, hunting, and gathering, or (ii) take a tent and sleeping bag and purchase on a monthly basis such food supplies as may be needed from a locality situated at a suitable walking distance (c.10 miles). Whatever length of stay or means of shelter and food is chosen the candidate can only take what they can carry on their own back.

The task is to live alone in an isolated, wilderness area for the specified period with no contact with the outside world (except the little necessary if monthly supplies of food have to be bought) and without any modern conveniences (save for a tent and sleeping bag if required), with no means of measuring time (such as by a clock or watch), using only candles [in a lantern] for night-time illumination, and having no communication devices and no means of reproducing music or any other form of entertainment.

The rite is to live in such a simple way for the specified period, and it is recommended that the candidate keep a journal to record their thoughts, feelings, and imaginings.

The Rite Of The Abyss

The rite begins at the first full moon following the beginning of a propitious alchemical season – in the Isles of Britain this was traditionally the first rising of Arcturus in the Autumn. The rite, if successful, concludes on the night of the following full moon.

The rite ideally occurs in an isolated underground cavern where or near to where water flows, and in which location the candidate dwells alone for the whole lunar month, taking with them all that is required for the duration of the rite.

Ideally, the water should be suitable for drinking. If such an underground cavern cannot be found, then a suitable alternative is an isolated dark cave – with, if necessary, its entrance suitably screened to avoid an ingress of light. The only light is from candles (housed in a lantern) and the only food is bread and cheese, although this may be supplemented with beer or wine.

The food and/or the water required for the duration can be either brought by the candidate at the beginning of the rite, or provided and left (without any contact being made) on a weekly basis by a chosen member of their family kindred or by their mentor if they have one. No means of communication with the outside world should be brought; no timepiece, mechanical or otherwise, is allowed; and no modern means of reproducing music nor any other means of personal entertainment are allowed.

The candidate should arrange for a trusted person to enter the cavern at the next full moon to return them to the world of living mortals.

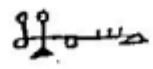
This traditional rite has no structure, and simply involves the candidate living alone in such a location for a lunar month and trusting a member of their family kindred or their mentor to inform them when the rite is over.

Appendix C
Naos And Satan

The Seven Fold Way as described in *Naos* is devoid of satanism both theological and ritual. Satan is mentioned in Part Two, Esoteric Sorcery; that is, in regard to the practical 'External Magick/Sorcery' associated in the Seven Fold Way with the second stage, that of External Adept. The context is the Occult vibration of names "to create or 'draw down' a particular force or entity in a magickal working," with satan thus associated with the second septenary sphere, Mercury, with other spheres associated with other names, thus:

Planet	Word	Appropriate Workings
Moon	Noctulius	Hidden knowledge
Mercury	Satan	Lust/Indulgence
Venus	Darkat	Love/Enchantment
Sun	Karu Samsu	Prophecy/Revelations
Mars	Shugara	Death/Destruction
Jupiter	Davcina	Wealth/Success
Saturn	Vindex	Chaos/Disruption

In this guise, 'satan' is one of many archetypes - or supernatural entities - employed in External Magick. As an archetype associated with the sphere of Mercury it - he/she/they {1} - is/are linked to an alchemical process, and as a'dark god' - Shaitan - to one of the paths linking the seven spheres:

	Path	Word of Power	Sigil	Image
1	☽ → ☿	Noctulius		XV
	☽ → ♀	Nythra		XIII
	☽ → ♂	Shugara		XVIII
	☽ → ☉	Shaitan		VII
	☽ → ♃	Aosoth		XIV
	☽ → ♄	Azanigin		X
	☿ → ♀	Nekalah		VIII
	☿ → ☉	Ga'wath am		0
	☿ → ♂	Binan ath		I
10	☿ → ♃	Lidagon		XI
	☿ → ♄	Abatu		XVI
	♀ → ☉	Karu samsu		VI
	♀ → ♂	Nemicu		XVII
	♀ → ♃	Mactoron		II
	♀ → ♄	Velpecula		XIX
	☉ → ♂	Kthunae.		IV
	☉ → ♃	Atazoth		V
	☉ → ♄	Vindex		XII
	♂ → ♃	Davcina		III
	♂ → ♄	Sauroctonos		IX
21	♃ → ♄	Naos		XX

Septenary Pathways

(The heading 'Image' refers to the Major Arcana of the Tarot, as described in Naos)

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The Alchemical Process

Stage	Process	Word	Sigil	Season	Form
☽	Calcination	Nox		Aries	Night
☿	Seperation	Satan		Scorpio	Indulgence
♀	Coagula-tion	Hriliu			Ecstasy
☉	Putrefac-tion	Lux			Vision
♂	Sublima-tion	Azif		Libra	Blood
♃	Fermenta-tion	Azoth		Capri-corn	Azoth
♄	Exaltation	Chaos			Thought

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Satan/Shaitan is thus conceived as a type of energy associated with, or which symbolizes, human lust and indulgence and does not have any superiority among the 'dark gods' described in *Naos*, with Atazoth {1} described as the most powerful of the Dark Gods and Shaitan stated to be 'an' - not 'the' - Earth bound representative for the Dark Gods. All of which entities are used, evoked via sorcery, in a practical way, as a learning experience by an External Adept. The External Adept is then expected to leave such external sorcery behind and advance toward the next stage, that of Internal Adept the crux of which is the learning experience of living alone in a wilderness area for at least three months. {2}

The much vaunted 1984 *Black Book of Satan* {3} is therefore just something temporarily used by an External Adept as part of their training; just one aspect of their pathei-mathos; one part of their novitiate 'rite of passage' and thus used by them when they organize and run a 'ceremonial temple' for between six and eighteen months.

They then move on to the other tasks, the learning experiences, of the Seven Fold Way, one of which involves living alone in a wilderness area for between three and six months.

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{1} According to hermetic tradition Atazoth (At-azoth) means an "increasing" of Azoth, where Azoth, as illustrated in the manuscript *Rosarium Philosophorum*, is a combination of Alchemical Mercury, Alchemical Salt, and Alchemical Sulphur, whose nine combinations form the pieces of the modern alchemical Star Game.

Rosarium Philosophorum (MS Ferguson 210, University of Glasgow Library)
Azoth: Tria Prima (Paracelsian Trinity)
The combination of Alchemical Mercury, Alchemical Sulphur and Alchemical Salt

{2} The neglected text *The Diary of an Internal Adept* is a transcription of the handwritten journal of one candidate and is an honest and revelatory narration of the rite undertaken in the 1990s in the Outer Hebrides. It is available at https://archive.org/download/diary-internal-adept-v1/diary-internal-adept-v1.pdf

{3} A printed copy of *The Black Book of Satan* is in The British Library at General Reference Collection Cup.815/51, BNB GB8508400

It was the work of the 1960s and early 1970s Yorkshire-based and satanist Temple of the Sun,and as 'Anton Long' wrote, using the pseudonym 'Stephen Brown', (qv. https://archive.org/download/anton-long-interview-2023/anton-long-interview-2023.pdf) in a typewritten letter to David Austen dated 6th September 1992 eh, (https://archive.org/download/satanicletters-2/satanicletters-2.pdf) this was an early Left Hand Path group and not part of the Longusian tradition.

Further Reading

△ *The Original Star Game*, https://archive.org/download/hebdomad-star-game-v1/hebdomad-star-game-v3.pdf
△ *Julius Evola, The Seven Fold Way, And Hermeticism*, https://archive.org/download/evola-seven-fold-way-hermeticism/evola-7fw-v7.pdf

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